

THE · ALL · SEEING EYE


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which is published in Los
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edited by

Manly P. Hall
and

devoted to the Search for the
Fundamental Verities Exist-
ing in the Educational
Systems · Religions
and Philosophies
of All Ages

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THE ALL-SEEING EYE

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The LOST KEYS OF MASONRY

The Legend of Hiram Abiff

By MANLY P. HALL

THE contents of this book represent the fruitage of deep and careful study of the sources of the Masonic Philosophy. The three degrees of the Blue Lodge are used as the basis of the work. It is not generally known that Hiram Abiff, the hero of the Masonic allegory, under the name of Chiram was known to the Ancient Babylonians and the Chaldeans as the Spirit of Universal Life and Vitality. The Book contains, among other beautiful illustrations, a cut of the celebrated Emerald Tablet of Hermes, taken from a rare hand-made drawing designed during the Middle Ages. There are several remarkable illustrations by J. Augustus Knapp (32nd degree) and a preface by Reynold E. Blight (33rd degree, K. T.) Cloth \$2.00.

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DEVOTED TO THE SEARCH FOR THE
FUNDAMENTAL VERITIES EXIST-
ING IN THE EDUCATIONAL
SYSTEMS, RELIGIONS,
AND PHILOSOPHIES
OF ALL AGES

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o You Know?

That Franz Schubert, the great composer, received less than two dollars apiece for some of his greatest compositions?

That Tibetan antiquities have been discovered about one hundred feet under the ground during recent excavations near Mexico City?

That Plato, whose real name was Aristocles and one of the three greatest minds of the ancient world, was sold as a slave by the King of Sicily?

That according to recent discoveries made by Sunkar Bisey, Hindu scientist, the East Indians constructed wet and dry cell electric batteries over 5000 years ago?

That there is a gentlemen's agreement among the religious powers that be, to the effect that no effort shall be made to assign dates to incidents of Biblical history?

That Mt. Hercules on the Island of New Guinea, and not Mt. Everest, is the tallest mountain in the world? Mt. Hercules is 32,768 feet high, Mt. Everest is a little over 29,000 feet in height.

That Shakespeare, the man who is supposed to have penned those immortal lines, "The quality of mercy is not strained" while himself well-to-do, and therefore not in need, sued a fellow townsman who was in financial straits for two shillings (48c) and made the town pay for the wine with which he treated his friends?

That any fifty objects are capable of being arranged in 1,273,726,838,815,420,339,851,343,083,767,005,515,293,749,454,795,473,408,000,000,000,000 combinations? Using this as a base, work out the number of combinations that the billion and a half or more inhabitants of the earth can assume. Then say that there is no variety and that life is monotonous.



The EDITOR'S BRIEFS



On Education

"Education is emancipation from herd opinion," writes Everett Dean Martin, who then adds that it is "self-mastery, capacity for self-criticism, suspended judgment, and urbanity."

We are profoundly impressed with the importance of the first six words: "Education is emancipation from herd opinion." Can there be a more dangerous form of "herd opinion" than that which results from the gathering together of hundreds of young minds from every walk of life into one room and there teaching them all the same thing in the same way?

Does the cramming of a mind with a heterogeneous congeries of unassimilated facts produce a thinker or a mental dyspeptic? It is not what a man *knows* that makes him wise; it is what he knows *about what he knows* that makes him wise!

The mere dissemination of facts unaccompanied by their application to the problem of daily existence is comparatively useless to the average individual. Therefore education should properly include the study of applications.

The student should incessantly ask himself: "What does this thing I am learning mean to me now?—How may I use this knowledge to attain the greatest good to the greatest number? How will it assist me to more successfully solve the problems of my own life and those lives which will in the future be influenced by my attitudes and my knowledge?"

The word "education" is derived from the Latin *educō*, which literally means "to draw forth" or "to bring out." Thus, the primary purpose of education is to draw forth from the student that knowledge and understanding which is latent within the subjective nature of every human being. He is best educated who can most fully express his own innermost urges and convictions.

It is curious that modern educational institutions are too prone to interpret *educō* to mean "cram in"—fill the young mind with the thoughts of others, and declare him an abnormality and a menace if he dares to interpret any subject at variance with the rules laid down on page 152 of the little green book by an eminent authority!

Instead of using academic education as a means to the attainment of self-expression, we accept the means as the end by permitting the thoughts of others to fill our minds and crowd out our own individuality.

We may diagrammatically divide the individual into an "outside" man and an "inside" man, and we best accomplish the real purpose of education when we succeed in bringing the "inside" "outside."

A critical examination of educational methods discloses that the only mental faculty really developed to a superlative degree is memory. Too often it is memory—and not thought—that insures graduation from our modern schools. Sometimes when even memory fails, legerdemain may be resorted to!

Any well-trained parrot (often to the mortification of its owner) can recite mere words that have been continuously repeated in its presence, and as a reward for this accomplishment we change the water in its cage occasionally. When a human being has successfully mimicked his instructors for twelve or fourteen years, we reward his cleverness with a sheepskin bearing the signature of the individuals who have done his heavy thinking for him.

We do not speak disparagingly of education because we fail to realize its invaluable contribution to society and the well-being of humanity; but rather because we believe that it can accomplish even greater good if it will devote more time to the building of individuals and less to the production of stereotyped men and women.

The major part of the time spent by the child in school is devoted to a study of the accomplishments of others. But the awe and respect generated by such study is far more likely to produce followers than leaders.

The youthful mind discovers somewhere among the hosts of the famous or infamous in history some favorite hero or heroine. He then erects an altar to his newly-found god and hero-worship ensues.

Apropos of this is the story of the man who was told that he looked like Theodore Roosevelt. Obsessed by the idea, he thereupon studied the life and characteristics of this great American. He gradually came to idolize all the accomplishments and attributes of the immortal Teddy; he began to wear Rooseveltian clothes, to smoke Rooseveltian cigars, and even to smile the unforgettable Rooseveltian smile; in fact he did everything that Roosevelt did except to amount to something!

The moral is simply this: When we follow in the footsteps of others, we do ourselves a terrible injustice. There is an individuality within each of us—capable of infinite achievement—that must express itself in its own peculiar way. So long as we copy others, so long as we are servants to the discoveries, the theories, and the reflections of others, the individual greatness within each one of us is denied suitable expression.

The lives of the great and the true who have gone before are noble examples from which we may gain much of inspiration and knowledge. In its final analysis, however, each must live his own life, and when we permit ourselves to substitute the achievements of others for individual achievement, we lose the greatest opportunity in life—the opportunity to be ourselves.

Those whose names are preserved on the pages of history, who have accomplished the most for the good of the world, in nearly every case have broken away from precedent and blazed new trails of their own. Today we are sadly in need of pioneers who are not afraid to sail their ships into uncharted seas—explorers who dare to contradict with views of their own the pedagogues of art and science.

Is it possible to imagine a more pathetic miscarriage of education than that evidenced by the youthful scholar who, when asked why he knew a certain thing, glibly replied: "It must be true; Dr. Jones just told me so"? That mind is absolutely inactive that knows things to be true because another has affirmed it! That which the mind has not demonstrated for itself by logic and reason is valueless as an element in higher education.

We may believe we have acquired a smattering of history, geography or arithmetic with a minimum of cerebral activity. But this is only because we do not possess the faintest conception of the actual meaning of these subjects. History is the key to the unfoldment of the human mind; geography is the key to the unfoldment of nations, languages, religions, and philoso-

phies; and mathematics is the key to the unfoldment of the universe and the human soul. But the analogies upon which an understanding of these subjects depends can only be worked out by a highly evolved mind. These analogies constitute the point where the thinking power enters the picture; they are also the point where the average man and woman—educated according to modern standards—fade out of the picture.

Special emphasis should be laid by educational institutions upon the innate superiority of those types of mind which dare to differ. If education will devote itself to equipping the individual to think for himself, we will have a far more impressive number of creative thinkers to solve the ever-complicating problems of modern civilization.

Do those people who are seeking to prevent the teaching of evolution in the public schools realize that dogmatic methods of education will accomplish for education what the Inquisition accomplished for theology?

Modern education is too often a case of the blind leading the blind. The teacher, trained according to a certain textbook, is mentally unfit to instruct beyond the narrow limitations of a few printed pages.

In Greece a different practice prevailed. There the teacher must prove his point and the student could question the accuracy of any statement at any time. We ask you what would happen were every modern teacher forced to prove the things he teaches? And yet can any person conscientiously ask another to understand or to admit as true a statement which he cannot prove himself?

Democracy is the most difficult form of government of which we have any record, for its successful operation implies that the people of a country shall be *educated*. It implies that their wisdom shall be sufficient not only to make laws for themselves but laws for each other. A democracy whose individual units are not equipped to delegate their own destiny is bound to fail in its purpose.

Diogenes said: "The foundation of every state is in the education of its youth." True education implies, first and foremost, self-knowledge. It means that when the youth has laid aside his books and, taking up the tools of labor, becomes a part of the vast organism of human society, he shall become not only a center of intelligence capable of protecting himself from the pitfalls of indecision but also qualified to establish—or participate in the establishment—of that most fundamental structure of society, the home.

True education therefore has a threefold mission: (1) It must equip the youth to maintain himself in the commercial plan so that he may always be an independent and self-supporting unit. (2) It must prepare him for the gigantic cosmic responsibility of establishing the next generation by a thorough understanding of those relationships, ignorance concerning which is the fundamental cause of the world's social evil. (3) It must equip him to make a mental, ethical or physical contribution to the world which has borne him and given him the opportunity to express himself, for no life is complete unless it accomplishes at least one thing that has not been accomplished before.

What we need today is not an education which enables the individual to become a mere cog in the pounding commercial machine grinding out the lives and souls of men. What we need today is that form of education which will enable the individual to smash the machine that is smashing him. The machine is not intelligent and controls non-intelligent creatures. There is

but one power capable of destroying the false structure of modern ethics, and that power is the human mind.

The salvation of the world therefore depends upon thought, and education is the medium by which the potentialities of mind may be developed. Great is the responsibility upon the shoulders of educators, but their opportunity is as great as their responsibility!! Lord Brougham once said: "Education makes people easy to lead but difficult to drive; easy to govern but impossible to enslave."

Opinions

"I do not believe what has been served me to believe. I am a doubter, a questioner, a skeptic. When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no."—*Luther Burbank.*

* * *

"Each life we live simply adds to our total experience. Everything put on earth is put here for some good—to get experience which will be stored up for future use. There is not one bit of man—one thought, one experience, one drop—that does not go on. Life is eternal—so there can't be any death."—*Henry Ford.*

* * *

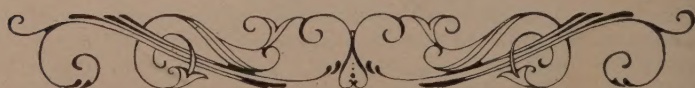
"To me the universe is simply a marvelous mechanism and the most complex forms of human life, as human beings, are nothing else but automatic engines, controlled by external influence. * * * Indeed, we are nothing but waves in space and time which when dissolved exist no more."—*Nikola Tesla.* (*From an Eastern newspaper.*)

Alexander The Great's Letter to Aristotle

Alexander to Aristotle, health.

You were wrong in publishing those branches of science hitherto not to be acquired except from oral instruction. In what shall I excel others, if the more profound knowledge I gained from you be communicated to all? For my part I had rather surpass the majority of mankind in the sublimer branches of learning than in extent of power and dominion. Farewell.

The letter was preserved by Plutarch. (See *The Life and Actions of Alexander the Great* by Rev. Williams, London, 1829.)



HILOSOPHY SCIENCE & RELIGION

The Great Pyramid

By MANLY P. HALL

Supreme among the wonders of antiquity and unequalled by the achievements of subsequent architects and builders, the Great Pyramid of Gizeh bears mute witness to an unknown civilization that, having endured its predestined span, passed into the dim oblivion of prehistoric times.

Who were the illumined mathematicians who planned its parts and dimensions; the master craftsmen who supervised its construction; the cunning workmen who trued its stones?

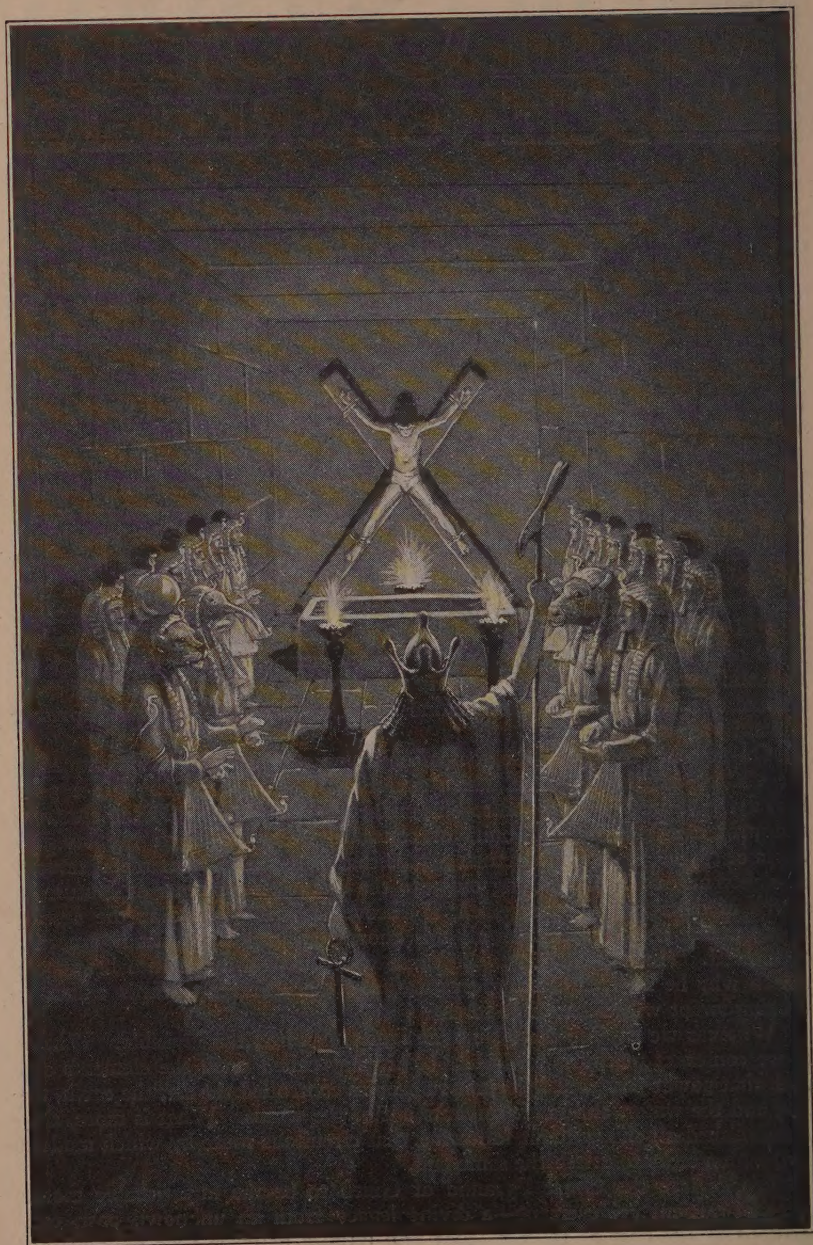
Eloquent in its silence, inspirational in its majesty, divine in its simplicity, the Great Pyramid is indeed "a sermon in stone!" Its awesomeness beggars description, its magnitude overwhelms the puny sensibilities of man, and among the shifting sands of time it stands as a fitting emblem of eternity itself!

The Great Pyramid is the unsolved riddle of the ages. Years have been devoted by eminent scholars to the study of its many marvels. But no matter how profound these intellects have been, the Pyramid has proved itself to be still more profound. One learned Egyptologist, after devoting the best years of his life to its study, declared that a complete understanding of the Pyramid's true purpose would require a perfect knowledge of not only every art and science now known to mankind but also many others of which present humanity is unaware.

Our race has turned to the goal of objective attainment. It is conquering the visible, tangible universe which surrounds it and of which it is a part. It is flying through the air and sailing under the sea. It is exploding electrons and projecting magnificent units of electrical energy through the invisible vistas of space. It is manufacturing guns that will hurl tons of metal seventy to eighty miles. It is reaching out into the unknown elements of Nature in search of destructive forces which, if discovered, will jeopardize the destiny of the planet itself. Yet with all this knowledge man is hopelessly ignorant of himself. He is ignorant of the cause which brought him into being, the reason why he is a manifesting creature, and the ultimate towards which he is being swept with irresistible force.

Whereas we explore the visible, antiquity explored the invisible. Whereas we construct machines to do our labor, they called upon the elements and with that power possessed by primitive peoples controlled the air, the earth, the fire, and the water, and made servants out of the winds. What is more, they accomplished all this without following that circuitous route by which modern civilization seeks to attain the same end.

We declare the Great Pyramid of Gizeh to be the imperishable monument of ancient achievement—a divine legacy from an unknown past, constructed at the cost of infinite labor and infinite patience that all posterity may know the will of the gods and the path of attainment. In its measure-



The Initiation in the King's Chamber

ments man may read, as in a book, that secret doctrine which the first civilizations of antiquity bequeathed to their heirs, successors, and assigns.

In view of the numerous eminent authorities who have written concerning the physical dimensions and composition of the Great Pyramid, it does not seem advisable to spend much time on ground already so thoroughly covered. We will therefore merely touch on a few high lights of its construction and then pass on to a consideration of its philosophical significance.

While not the tallest of structures, the Great Pyramid is undoubtedly the largest building in the world. It has a ground area of a trifle less than 13 acres, covers nearly three times as much space as the Vatican at Rome, and is over 150 feet higher than St. Paul's Cathedral. The base line of each of its sides is over 750 feet in length and its vertical height is about 482 feet. The weight of the Great Pyramid is estimated to be somewhere in the neighborhood of 5,273,834 tons, while the weight of the earth is estimated at 5,273,000,000,000,000,000,000 Pyramid tons. It is noteworthy that the first four figures in each calculation are the same.

The age of the Great Pyramid has been the subject of much speculation and dispute. Up to recent years it would have been stark heresy to declare a building to be more than 7,000 years old at the utmost because science—controlled by theology—dared not disagree with the orthodox findings of bigoted theological historians. But as that day has passed and estimates now place the age of the earth at over 300,000,000 years, it is possible to approach much closer to the probable facts than it was in the last century. The prevalent idea that the Great Pyramid was built a few thousand years B. C. is controverted by all the evidence at hand. Distinct marks of erosion are now to be seen high up on the sides of the Great Pyramid which *ipso facto* proves that at some time in the infinite past the waves of a great sea nearly 300 feet in depth broke against its ancient walls. There is no record of any such flood in historic times. Even Biblical historians are prone to admit that the Great Pyramid was erected before the Flood and that it was the Deluge of Noah that left the erosion marks upon its walls.

The Great Pyramid is at least 25,000 years old; it is much more likely to be from 60,000 to 100,000 years old. It stood long before the Egyptians established their post-Atlantean empire. It was the House of God. One scientist, after estimating with great care the intricacies of its construction, bowed his head and said: "None but God Himself could have built it. It was not the work of man."

We affirm that man, however, did build it, but we declare it was not the man that modern science advances as representative of the human race 100,000 years ago. It was no Pithecanthropus or Piltdown man, no Neanderthal or Cro-Magnon with brain capacity but little in advance of the anthropoid, who trued its stones or calculated its relationship to the motion of the heavenly bodies! No Stone-Hatchet man worked out its mathematical equations, no cave-dweller mixed its indestructible mortar! Its achievements were the achievements of a race of supermen excelling in pursuits of which modern civilization is comparatively ignorant.

Is it possible that somewhere in the dim past this earth was peopled by a mighty race as resplendent in scientific achievement as it was profound in philosophic precept? A myopic science will most likely answer "Absurd! Impossible!" Yet the fact remains that the builders of the Great Pyramid were well acquainted with both the mysteries of universal dynamics and the nature of the human soul.

All the wisdom possessed by the ancients seems to have been epitomized in the structure of the Great Pyramid, and he who solves its riddle must necessarily be as wise as he who contrived it!

The Great Pyramid is the perfect emblem of Divinity, the absolute symbol of humanity, the complete type of Nature, and the image of time, eternity, and existence. In one simple geometrical figure, constructed according to an eternal principle, is set forth the secret of all things—all processes, all laws, and all truth.

Using the Pyramid measurements as a basis, Mr. William Petrie computed the distance of the sun from the earth as 91,840,000 miles, which was about three and one-half million miles less than the accepted mean distance. Several years later the distance was recalculated by an international gathering of astronomers, who estimated the true mean distance to be 91,500,000 miles. In all probability, the Great Pyramid measurement is more accurate than even these later findings. It is therefore evident that the men who built the Great Pyramid were not only astronomers but that their skill in computing celestial distances was at least equal to our own.

While it is undoubtedly true that many of the pyramids were used as tombs, it is quite certain that the Great Pyramid of Gizeh was never intended as a sepulchral vault. No mummified body was every found on it and the sarcophagus in the King's Chamber is suspected of having been constructed for any one of a dozen purposes ranging from a baptismal font to a grain bin. Leaving the materialist to flounder in the midst of incalculable sums and endless contradictions, let us examine the form and composition of the Great Pyramid in the light of the Egyptian esotericism—the secret doctrine of the priests.

The Great Pyramid stands with its four faces to the four cardinal angles. The entrance part way up the side is in the north and so cleverly concealed that it is practically invisible from below. The entrance consists of a square surmounted by a triangle, thus signifying that the earth is surmounted by spirit. The entrance is hidden to signify that the way of light is difficult to find, and narrow is the gate that leads to eternal life and none may enter except he bow his head to the inevitable. The square base of the Pyramid in the Mysteries signifies its sure foundation upon the earth, for Nature is the base upon which must be raised the Divine House—the structure of wisdom must have a solid foundation in the laws of Nature. As the word *pyramid* signifies light and fire, it is a material edifice built in the symbolic form of a flame, with its point upward. This point may be considered as an indicator that wisdom is above and ignorance is below. The square base further represents the four elements, and the sides of the four spirits which guard the angles of the world.

Among the ancient Egyptians the triangle, or pyramid, was symbolic of immortality, for it was a point rising out of a square, thus signifying the resurrection of spirit out of matter—the 1 out of the 4. The 5 points are the number of the priest and also the secret Pythagorean emblem of man. The 5 is the Initiator—the Dragon-Slayer—He who attains to Self by the destruction of the Not-Self.

In substantiation of our belief that the Great Pyramid was the Sacred House of the Mysteries, we quote from that eminent authority on Masonic symbolism, Albert Churchward: "We contend that the Great Pyramid of Gizeh was built in Egypt as a monument and lasting memorial of this early

religion, on true scientific laws, by divine inspiration and knowledge of the laws of the universe. Indeed, we may look on the Great Pyramid as the first true Masonic temple in the world, surpassing all others that have ever been built."

This thought opens up a great field of speculation. Was the Great Pyramid the true House of SOL-OM-ON? Was the architect of that House the immortal Hiram Abiff, whose name means "Our Father CHiram," or the creative fire? Were the stones for the Great Pyramid cut by bronze saws, with teeth made of diamonds, or were they cut by means of cosmic fire or the *schamir* with which Moses cut the jewels for the breastplate of the High Priest? What was the *schamir*, the sacred stone, which disintegrated anything it touched? Was it the Great Magical Agent of the universe focussed upon a point prepared according to the secrets of the Mysteries? We favor the idea that the Great Pyramid was the real Solomon's Temple. We know the allegory has been sadly distorted and, while to the modern Mason it may seem incredible that the Great Pyramid could be the birthplace of his Craft, we would ask him to answer two questions: What building greater than the Pyramid has any architect designed or any craftsman executed upon the face of the earth? For the administration of the three degrees of Blue Lodge Masonry what structure more fitting than the Great Pyramid could be found, with its three appropriate chambers and a sarcophagus ready at hand in the King's Chamber for the giving of the Master Mason's degree?

Egypt has always been regarded as the land of mystery. She surpassed all other nations in her knowledge of architectonics, chemistry, and astronomy. She is looked upon as being the cradle of science and philosophy and while we know comparatively little concerning the exact nature of Egyptian culture, we are continually confronted by evidence of its superiority. In fact we know a great deal less about Egypt than we care to admit, and being fundamentally materialists, most Egyptologists have given little consideration to the religious equation—the supreme element in the history and civilization of all ancient nations.

In spite of all evidence to the contrary, we shall yet discover that the Rosetta Stone is not the key to the Egyptian hieroglyphics. We shall yet realize that the true meaning of the Egyptian ideographs has never been revealed. We are totally ignorant of the knowledge possessed by the better minds of the ancient Egyptian world for a very simple reason: The Egyptians, like all other enlightened races, divided their knowledge into two parts—*exoteric* and *esoteric*. The exoteric was that portion of learning revealed to the many and the esoteric that part reserved for the illumined few and never reduced to writing save in the form of hieroglyphics and symbols which were meaningless without that key which was the treasured possession of the initiated priesthood.

The Egyptian culture with which we are conversant is only the exoteric part revealed to the uneducated multitudes of the ancient empire. That finer culture—the real wisdom of the Egyptians—was preserved for the elect, and our world is far too gross and materialistic to comprehend the subtleties of Egyptian escotericism. Therefore we grope blindly amidst images and emblems which, finding no meaning for them, we pronounce meaningless!

According to the secret teachings, the Great Pyramid was the tomb of Osiris, the black god of the Nile. Osiris represents a certain phase of solar energy and therefore his house, or tomb, is emblematic of the universe within which he is entombed and upon the cross of which he is crucified. Thus

the Great Pyramid is not a lighthouse, an observatory or a tomb, but a temple. Marsham Adams calls it "the House of the Hidden Places" and such indeed it was, for it represented the inner sanctuary of Egyptian wisdom—or perhaps it would be more accurate to say, pre-Egyptian wisdom. Hermes was the Egyptian god of wisdom and letters, the Divine Illuminator, worshipped through the planet Mercury, and ancient references to the effect that the Pyramid was the House of Hermes emphasize anew the fact that it was in reality the Supreme Temple of the Invisible and Supreme Deity. In all probability, the Great Pyramid was the first temple of the Mysteries—the first structure erected as a repository for those secret truths which are the certain foundation of all modern arts and sciences.

The Great Pyramid, says the secret book, is the perfect emblem of the Microcosm or man, and the Microcosm is the inversion of the Macrocosm. The Macrocosm is the universe without, consisting of unnumbered stars and planets encircled by the mighty egg of cosmic space. All that is in the Macrocosm is to be found in miniature in the Microcosm. As man is "the image of God," so the Great Pyramid is the image of the universe. And—what is more—it is scientifically correct as an image of the universe.

Many authors have treated of the physical marvels of the Great Pyramid, but the modern world is still so ignorant of ancient superphysics that it fails to grasp the subtle import of primitive symbolism and primitive religion. We know that such structures as the Great Pyramid, the Cretan Labyrinth, and the Delphian Oracle were erected to conceal and yet perpetuate certain definite scientific and philosophic theorems.

The policy of the ancient world was concealment. Knowledge was never revealed except through parables and allegories; facts were never directly expressed—they were hinted at. Planets were personified as gods and goddesses; the sun was a shining-faced man with flowing golden locks; the earth was the Great Mother, her true nature concealed under veils and robes that only the illumined might remove; the elements were personified; the universe was an egg; force was a dragon; wisdom was a serpent; evil was a grotesque image—part crocodile, part hog; the Absolute was a globe; the threefold creative power was a triangle, and the fourfold universe of material substance was a square; or, again, spirit was a point, manifestation was a line, intelligence was a surface, and substance was a solid. Thus it is evident that symbolism was the universal language of the ancients. We may laugh at their curious myths and accuse them of idolatry and ignorance, but we are the ones that are ignorant and superficial when we assume that the great minds of antiquity—the founders of the arts and sciences and the patrons of learning—were ignorant of the true state and nature of Divinity and humanity.

Somewhere in the dim forgotten ages primitive man—still responsive to the subtle influences of Nature and still without the separating power of individual thought—carved in stone or preserved as tradition and legend a certain rudimentary knowledge. He may have secured this knowledge by a process of natural receptivity or from some previous race that inhabited this earth before the coming of present humanity. After the lapse of ages, this unknown people became the fabled gods who walked the earth and talked with man in the first days of his existence. Many of the Platonists believed that existence was eternal; that the universe had never been constructed and would never be dissolved; that the worlds had always been; and that over the face of them swept periodic waves of force and power. While modern

science refutes the theory and produces evidence that universes come into being and go out of existence, still the world is very old and humanity is very young. No one knows who our progenitors were. It may be true that man rose up from the muck and mire of the prehistoric fens—that first he appeared as mosses and lichens, leaving no record on the molten surfaces of the Azoic rocks. But the true origin of life is spiritual—not physical—and it is also quite certain that side by side with the growing forms of men and beasts there has advanced a mysterious and secret culture, whose outward expression we recognize as religion, philosophy, science, and ethics, and in its innermost sense as knowledge, wisdom, and understanding.

Man has never been without knowledge of his origin and the purpose of his existence. Those divine powers who regulate the destiny of creation—whose manifest works bear witness to their reality but whose form no man has seen—have always had their covenant with men; they have always been represented among humanity by certain sages and prophets. The temples were the houses of these gods, dedicated to their worship, protected from all desecration, and cleansed of all evil, that to these sanctified areas in the midst of a world of sin and strife the gods might come and there deliver to the leaders of tribes, nations, and races those laws and mandates necessary to human survival.

While the world has made rapid progress in scientific lines, it can claim but little religious growth in thousands of years. We are still unstrung by the battles of sectarianism; we are still pushed and pulled by contending theological factions, and as the supreme proof of our spiritual ignorance we still have a number of contradictory schools of religious thought. In other words, our little backyard world harbors scores of little backyard creeds. It therefore has no true religion, for it is quite evident that Divinity is a Unity and therefore can only be worshipped in unity and not in diversity.

While it is undoubtedly necessary that there be numerous forms of religion adapted to racial limitations, national attitudes, and geographical environments, still it is equally true that those religions must comprehend their own fundamental unity and realize that their differences are not in essentiality but in triviality.

While the ignorant masses worshipped at the altars of this god or that god, the wise men of antiquity were not fettered by religious prejudice, but recognized in these hosts of divinities the personified emanations and attributes of One Supreme Father. Accordingly, the Greeks went forth in search of wisdom and their quest led them into the temples of every faith and doctrine of the world.

Did the religion of the Greek philosopher limit him to Zeus, Rhea, Hermes, or the numerous other deities whose marble images sat in the magnificent temples rising on the brow of the Acropolis? Assuredly not!

The Greek initiates were received into the Mysteries of Egypt, Persia, Chaldea, Babylonia, Phœnicia, and India. Returning home again, they were not considered as heretics—false to their own gods—but as illumined and venerable sages almost worthy of worship. The Greeks esteemed the excellence of Brahmin thought, and likewise the Brahmins knew that the Chaldeans and Phœnicians were not unlearned in natural lore. They exchanged freely with each other the knowledge they possessed, for Brahma was but the name of a Nameless Principle, and if the Greeks wished to call their deity Uranus, Chronos or Zeus, what mattered it? It was the Principle—not the name—that was worshipped; it was the wisdom—not the terminology—that was

worthy of study. So among the initiates of antiquity there prevailed a great broadness and depth woefully lacking in the "worldly wise men" of today.

In certain sanctified localities were erected temples, not to this cult or to that creed, but to the World Mystery Religion—the one faith of mankind, the all-inclusive doctrine that sometime again must be recognized as the dominating religious institution of the world. From the East, the West, the North, and the South came the learned of all nations seeing acceptance into these Sacred Houses which stood as gateways between the mysteries of visible Nature and the mysteries of the causal universe.

The Great Pyramid was such a sacred edifice, dedicated to the God Hermes—the personification of Universal Wisdom. To gain admission there a man need not be of Egyptian blood, nor of any particular race or creed. There were but two requisites: he must be *clean in heart, mind, and body*; and he must *desire wisdom with a desire stronger than that for life itself*.

So from every part of the ancient world seekers after truth came to the House of the Hidden Places to learn of God, to learn of Nature, and to discover that arcane doctrine which may be revealed only to those who have passed successfully the tests and temptations constituting the initiation rituals of the Mysteries.

We have said that the Great Pyramid is the symbol of the world. It is also the symbol of material existence, for physical life is a series of incidents taking place in certain environments and largely influenced by the environments in which they occur.

Thus it is evident that the various chambers and parts of the Great Pyramid signify esoterically the divisions and avenues of life. As the Cretan Labyrinth contained within it the Minotaur or Bull-Man, whose name in the secret language of the Mysteries means "the beast mind" and which devoured each year the quota of youths and maidens exacted by it as tribute, so earthly life is a winding labyrinth of mystic passageways and chambers, within which dwells the Minotauric beasts—temptation, sorrow, suffering, and death.

Recall the story of Dante's descent into the Inferno or the wanderings of Æneas through the underworld under the guidance of the Cumaean sibyl. Hades—the underworld of the Greeks and Egyptians—is not, as generally supposed, the sphere of the dead. In reality Hades is the material physical world in which we live our material physical lives. Though we believe ourselves to be alive, we but dwell in the underworld of the Greeks, for its tortuous subterranean passageways symbolize that span of earthly existence stretching from the cradle to the grave.

According to the ancients, there are two gates—two mighty doors—one leading into the House of Life and the other leading out. Man enters at the Gate of Cancer—the ancient symbol of the World Mother and the emblem of birth. After wandering his appointed span among the hollows and glooms of Hades, or the Inferno, he passes into the Heaven of the gods through the celestial Gate of Capricorn, by the side of which stands Saturn, the Reaper, symbolic of time and age. Thus the two gates of the underworld are respectively the womb which leads in and the tomb which leads out.

In the underworld Æneas and Dante beheld the sorrows of the lost souls, the agony of the damned, and the curses of sin, lust, and degeneracy. According to the Mysteries, these are the self-generated sufferings which man must

(Continued on Page 26)



Notable Reprint

The Druid Ceremony of Stonehenge

The Grand Conventional Festival of the Britons. From "*The Costume of the Original Inhabitants of the British Islands*," by Samuel Rush Meyrick, L.L.D. and F.S.A. and Charles Hamilton Smith, Esq. William Bulmer and Co., London, 1815. (The following being a description and reproduction of Plate XI, Ed.)

The superstition of the Druids corresponded with that of the world in general, not only in its theology, but also in the ceremonies by which the deities were worshipped. The penetrating and accurate Cæsar, marking this similarity, does not hesitate to affirm that they adored Mercury, Apollo, Mars, Jupiter, and Minerva, adding, *de his eandem fere, quam reliquæ gentes habent opinionem*; "their opinion respecting these nearly coincides with that of other nations." Dionysius informs us, that the rites of Bacchus were duly celebrated in the British islands; and Strabo cites the authority of Artemidorus, that "in an island close to Britain, Ceres and Proserpine are venerated with rites similar to the orgies of Samothrace." As it is then an historical fact that the mythology and rites of the Druids were the same in substance with those of the Greeks and Romans, as well as of other nations which came under their observation, we shall have pretty good authorities for the representation of them, if with the ancient Bardic poems in our hands we attentively scrutinize the mythological sculptures of the Egyptians to assist in the composition.

This plate therefore represents Stonehenge, the Gwaith Emreis, ambrosial work, of the ancient Britons, in its original splendour, and decked out for the celebration of the Helio-arkite ceremonies. Stone circles in Ireland are called *Caer Sidi*; the British Bards apply the same appellation. But this is also the name of the zodiac, and as these temples were constructed on astronomical principles, they either represented that celestial zone, solar cycles of sixty, and thirty stones, or the lunar one of nineteen. But these temples had reference to the terrestrial as well as celestial objects of adoration, and therefore typified the ark, which Taliesin particularly terms *Caer Sidi*, "the enclosure of the just man." As that sacred vessel contained all the animated world so this its representative was in reference to it, called "the mundane circle of stones."

This *Mawr Cor Cyvoeth*, "great sanctuary of dominion," is represented as it probably appeared "on the morn after May-eve, when the song of the Cuckoo convened the appointed dance over the green," when "it was rendered complete by the rehearsal" of ancient lore, the chaunting of "hymns" in honor of the British divinities, and the interpretation of their will by the birds of the mountain." At this time the huge stones of the oval adytum, which represented the mundane egg, "were covered with veils," on which were delineated the history of "the dragon king." On the principal trilithon of these appeared "the gliding king with expanding wings, before whom the fair one retreats," or Jupiter in the form of a dragon about to violate Proserpine, and become the father of Bacchus. On another the serpent entwining two phalli,



The Grand O



of Stonehenge

representing the sun entering the sign Gemini. On a third again the serpent between the sun and moon showing that both are affected by eclipses. Similar devices were exhibited on others. Thus was portrayed "Hu the distributor, as presiding in the mundane circle of stones, the glaring Hu, the sovereign of Heaven, the gliding king, the dragon, the victorious Beli, Lord of the honey island of Britain;" and now we see "rapidly moving in the course of the sky, in circles, in uneven numbers, Druids, and Bards unite in celebrating their (dragon) leader."

Taliesin describes the preparation for the solemn periodical rite performed on this day, viz. the removing of the shrine out of the cell in the Arkite island, which seems to have been surrounded only at high water. In his account we may remark a ritual observation of the time of flood, alluding to the deluge; a fanatical rite of piercing the thigh so as to draw blood; and a ceremonial adorning of the sacred rock, which was at that time to display the countenance of the Arkite god. Again, that this was done at the dawn, that the Helio-arkite god might be coming forth from the cell at the precise hour of the sun's rising. That this rock was the chief place of tranquillity, for here the divinity was supposed to reside, excepting at the time of the solemn procession; and lastly, that this patriarchal god, the supreme proprietor, was he who received his family exiled from the world into his ark or sanctuary. Aneurin thus details the different days' ceremonies: "In the festival on the eve of May they celebrate the praise of the holy ones (the helio, and lunar-arkite deities) in the presence of the purifying fire, which was made to ascend on high. On Tuesday they wear their dark garments (in allusion to the darkness of the ark, during the patriarch's confinement.) On the Wednesday they purified their fair attire, (typifying Noah's restoration to light.) On the Thursday they truly performed their due rites. On the Friday the victims were conducted round the circles. On the Saturday their united exertions were displayed without the circular dome. On the Sunday the men with red blades were conducted round the circle, and on the Monday the banquet was served." In the festival of May-eve, however, the more immediate rites of the lunar-arkite goddess took place, as those of the solar divinity did in the morning. Thus Taliesin, speaking of the cows which drew her chest, exclaims, "Eminent is the virtue of the free course when the dance is performed. Loud is the horn of the lustrator, when the kine move in the evening." But from the Egyptian sculptures we are led to suppose that her shrine also accompanied that of the Helio-arkite god on the following morning. On this glorious morn the Druids welcomed the rising sun, the Rhwyv Trydar or "leader of the din," with frantic shouts of joy, accompanied with a vocal hymn and instrumental music, and during this "the priests" within the adytum "moved sideways round the sanctuary, whilst the sanctuary was earnestly invoking the gliding kind." Just behind the altar appears the presiding Druid, "with the circle of ruddy gems on his golden shield," the image of the *Caer Sidi*. This he occasionally struck with the thyrsus or "bush-topped spear," to have probably the same effect as the horrid din with which the heathens pretended to save the moon at the hour of her eclipse. He presides in the bloody area of the altar, about, in his character of *Ysadowr* or sacrificer, to slay the victim. Behind are his attendants, "overshading" the Bardic mysteries with the banners of the Bards." Near at hand is "the spotted cow," in whose collar are entwined "the stalks of the plants about to be drenched with gore, which procured blessings. On a serene day she bellowed (as a warning presage of the deluge) and after-

wards she was boiled" or sacrificed. To the left appears "a Bard seated on a grey steed as governor of the festival." "A thick-maned steed is under the thigh of the fair youth, his shield light and broad hangs upon the slender courser. His blue and unspotted weapon (*hasta pura*) was the assuager of tumult," being the emblem of peace. "This spear of quartered ash he sometimes extended from his hand over the stone cell of the sacred fire," as he rode about the temple. Conspicuous in the center stands the "bull or brindled ox, with the thick head-band having seven score knobs on his collar." This animal was the symbol of the patriarch in his character of husbandman. It was attended by three priests termed *Garan hir*, lofty cranes, from their attendance also on the water mysteries. Hence this deity was called *Tarw Trigarantau*, "*Tarvos Trigaranos*," and sculptured with three cranes on his back. This animal in the *Triads* is termed "The yellow ox of the spring," in commemoration of the sign *Taurus*, into which the sun entered at the season when the Druids celebrated the great *arkite* mysteries; the brown ox which stopped the channel, from the promise which Noah obtained that no future deluge would occur; and the brindled ox with the thick headband. Such is the "animal which the silver-headed ones" or hoary Druids protect." In front of this is another symbol of the divinity, "the eagle raised aloft in the sky in the path of *Granwyn*" or *Apollo* (the *ecliptic*) "before the pervading sovereign" or rising sun.

Such appears the temple within; but *Taliesin* asks, "Who approaches the *Caer* with white dogs, (*Druids*,) and large horns?" We must therefore examine the grand procession.

First of this band appears the divining Bard with his *hudywydd* or magic wand, followed by the Bards striking their tuneful harps: whose number was sometimes "seven score." Next follows the shrine of *Ceridwen*, or "curvatures of *Kyd* (the ark) which passed the grievous waters, stored with corn, and borne aloft by serpents" or attendant priests. On the preceding eve this shrine had been drawn by cows and attended by torch-bearers, whence *Ceres* was represented as having wandered over the earth with lighted torches. Now it is attended only by three priests, the Hierophant who represented "the great Creator;"—"one bearing a torch" who personated the sun, and the herald, who as the especial minister of the goddess was regarded as a symbol of the moon. Next comes 'the house' or shrine of the *Helio-arkite* god, "recovered from the swamp," which is preceded by "the assembled train dancing after their manner, and singing in cadence, some with garlands" of ivy "on their brows," others with cornute caps. "These are the oxen of *Hu* the mighty, with part of his chain," the symbol of his confinement, and his five attendants which we now behold with golden harness of active flame." These have drawn the *Avanc* or huge monster from the lake, during which the attendants sing a piece of music still known to a few persons in Wales, called "*Cainc yr Ychain banawg*," which was an imitation of the lowing of the oxen, and the rattling of chains. The hunched oxen which the Druids employed in this rite were probably of the finest breed which the country afforded, but distinguished either by the size of their horns, or some peculiar mark, and set apart for sacred use. They are now drawing the *Avanc* to where *Taliesin* intimates the diluvian patriarch found rest, viz. the spot on which the spotted cow was sacrificed. Originally three oxen drew the *Avanc*, and probably represented the sons of the patriarch, but as *Ham* incurred the displeasure of his father, so one is said to have been unequal to the task, and consequently left behind. But "the two oxen of distinguished honour put their necks under the car of

the lofty one Majestic were they, with equal pace they moved to the festival." Thus we see the Avanc was the car or shrine of the Diluvian god which was drawn from the lake or representative deluge to his temples and sanctuaries upon firm ground, by which he was invested with the empire of the recovered earth. These yoked oxen also refer to the deity himself; for Taliesin, speaking in his name, says, "I was subjected to the yoke for my affliction, but commensurate was my confidence, the world had no existence were it not for my progeny." "This house, recovered from the swamp, is surrounded with crooked horns," some of the dancers before carrying the double pateras, and those who follow sounding "loud the horns of the lustrator." It is also followed by others bearing "crooked swords in honour of the mighty king of the plains," and the whole is closed by the "circular revolutions performed by the attendants and white bands in graceful extravagance," and those "with curved swords and clattering shields."

On the rampart surrounding the temple are assembled the representatives of the people, the heads of tribes and families, with their standard bearers, while the people themselves, who, Cæsar says, "*nullo adhibetur concilio*," were never admitted into the assemblies, are viewing the procession in groups on the plains.

The Unsuspected Cause

I am convinced that the great majority of those complaints which are considered purely mental, such as irritability and irascibility of temper, gloomy melancholy, timidity and irresolution, despondency, etc., might be greatly remedied, if not entirely removed, by a proper system of temperance, and a very little medicine. On this account, medical men often have it in their power to confer an immense boon of happiness on many valuable members of society, whose lives are rendered wretched by morbid sensitiveness of the mind, having its unsuspected source in morbid sensibility of the stomach, bowels, or the nervous system. From numerous facts, indeed, which have come within my own observation, I am convinced that many strange antipathies, disgusts, caprices of temper, and eccentricities, which are considered solely as obliquities of the intellect, have their source in corporeal disorder. By a temporary gastric derangement many an enterprise of "vast pith and moment" has had its "current turned awry," and "lost the name of action." The philosopher and the metaphysician, who know but little of these reciprocities of mind and matter, have drawn many a false conclusion from, and erected many a baseless hypothesis on, the actions of men. Many a happy and lucky thought has sprung from an empty stomach! Many an important undertaking has been ruined by a bit of undigested pickle—many a well-laid scheme has failed in execution from a drop of green bile—many a terrible and merciless edict has gone forth in consequence of an irritated gastric nerve! —*Dr. Johnson.*





Questions & answers.

A Department Maintained for the Convenience of the Reader

Question. Can you tell me the names of the great generals who never lost a battle? G. S.

Answer. There are only three important military leaders of whom history records no defeat. They are Alexander the Great, Julius Cæsar, and the Duke of Wellington.

Q. Is it true that one of the Popes was a Freemason? If so, will you kindly give his name? F. L.

A. A number of bishops and cardinals and two or three saints have been accredited with Masonic affiliations, but it is difficult to prove absolutely that they were initiated into the Freemasonic Order. The Masonic Pope was Pius IX, who was initiated into the Order while a young man. Pope Boniface IV is also suspected of Masonic affiliations because of his kindly attitude toward the Masonic Order.

Q. What is the true meaning of the legend of St. Patrick driving the snakes out of Ireland? F. C.

A. The early Celts worshipped the serpent god which had been introduced into Ireland by the Phœnicians, the Chaldeans, and the Atlanteans. In the ancient world it was customary to name the priests of a cult after the deity whom they served. Therefore the priests of the serpent god were themselves called "snakes." It is well known that the Druids were often referred to as "serpents" and they used the eggs of snakes in the preparation of their magical medicines. St. Patrick, while not the first Christian missionary to Ireland, is accredited with having been the first great power among the Irish in the establishment of Christianity. The legend that he drove the snakes from Ireland signifies that St. Patrick destroyed the pagan cult of serpent worship and drove its priests from their temples.

Q. Will you please give us the names of the greatest of the Greek philosophers? K. G. F.

A. The foremost thinkers of the Greek School are Orpheus, Pythagoras, Plato, Aristotle, Euclid, and Erastosthenes. Of these Thomas Taylor writes that Orpheus, Pythagoras, and Plato are the great triad. The Greek Mysteries were given out symbolically and mystically by Orpheus, enigmatically and through images by Pythagoras, and scientifically by Plato. (See *The Mystical Hymns of Orpheus*.) There were at least four great Greeks who bore the name of *Orpheus*. It was the first of these who is now recognized as the great and illumined sage who brought the principles of Greek mythology from India thousands of years before the Christian era. Socrates is often included among the first minds of Greece, but as none of his writings are in existence and nothing is known concerning him save through the writings of Plato, there is a certain element of doubt both concerning his true identity and the exact nature of his philosophy. Of course there are many great Greek thinkers, but those named above have by the outstanding nature

of their doctrines been most widely accepted as founders and patrons of science and philosophy.

Q. Do animals go to heaven? And what is the difference between the spirit of an animal and the spirit of a man? J. T. S.

A. A few months before his death, Mr. Luther Burbank told me that if his little dog could not go to heaven, he did not want to. The heaven of the orthodox thinker apparently has no place in it for the animal, for man is very selfish; he creates a universe for his own convenience or rather he tries to prove that God did. Up to a short time ago the Christian world believed that the sun, the moon, and the stars had been hung in the sky by God for the convenience of man, and therefore in his theology—which is as selfish as himself—man has conceived a heaven which will exclude all who disagree with him and denies immortality to everything that is different from himself in form, in nature, in intelligence, and in principle. In this the Mohammedan is more generous than the Christian, for in the Koran it is written that ten animals have been admitted into the eternal Paradise: the dog of the seven sleepers of Ephesus; the ass which rebuked Balaam; Solomon's ant; Jonah's whale; the ram of Ishmael; the ass upon which the Queen of Sheba rode; the camel of Saleb; the Queen of Sheba's dove; the ox of Moses; and an animal called Al-Borak, upon which Mohammed ascended to heaven. Occasionally the ass upon which Jesus rode into Jerusalem is added or substituted for one of the other animals. Philosophy teaches that the Eternal Essence which we call God and which is the sum and origin of all things is as much in the animal as it is in man and therefore the plant of the field or the animal that roams among the hills is as surely an immortal creature as is man. The difference between the various forms of life which we see is not in the invisible spiritual nature which is within but is rather a difference of unfoldment of the objective vehicles by means of which the invisible nature manifests itself. As the animal has not the rational faculties of man, man's heaven would be inconceivable and far from a divine place to the plant or the animal. But the law of evolution is gradually unfolding the potentialities of the lower kingdoms of Nature and in time the animal will unfold its consciousness to a degree fully as great as that of man, and all together the mineral, the plant, the animal, and the man are being swept along to endless stages of growth and unfoldment until finally all attain to that perfection which is the ultimate condition of unity with Eternal Life. We do not know what heaven awaits the animal and we are far from sure just what heaven awaits us, but we are certain that in the infinite wisdom of Nature all have equal opportunity and equal compensation.

Q. Will you kindly tell us why roosters are so often put on weather vanes and the towers of old churches? D. E.

A. The practice of placing the rooster in prominent positions and on the peaks of towers is based upon an ancient pagan custom. The rooster is a phallic symbol and sacred to the sun. It was accepted by the Greeks as the emblem of Ares (the Roman Mars) and typified watchfulness and defense. Its presence indicated that the gods watched over and defended that house. It was placed in the center of the weather vane to signify the sun which was in the center of the four corners of creation. The Greeks sacrificed a rooster to the gods at the time of entering the Eleusinian Mysteries and the last words of Socrates were: "Crito, we owe a cock to Æsculapius. Discharge this debt therefore for me, and don't neglect it."

Q. What became of the Nails of the Crucifixion? *A. R. S.*

A. There are many legends concerning the Crucifixion Nails, none of which take into account the probable facts that the nails, if actually used, were almost certainly wooden spikes. There is a legend to the effect that the Emperor Constantine used one of the Passion Nails for a bridle bit. This would rather demonstrate a lack of piety on his part. Another of the nails, according to popular tradition, was used in the construction of the famous Iron Crown, which Napoleon—without benefit of clergy—placed on his own head at the time of his coronation. The presence of the nail is supposedly proved by the fact that a certain part of the metal of the crown will not rust. In late years there has been a miraculous multiplication of sacred relics, and many Passion Nails of doubtful authenticity are to be found in different parts of the world. But it is quite certain that the whereabouts of the actual spikes or pegs is unknown.

Q. If philosophic idealists believe in the sacredness of life, declaring it to be a cardinal sin to destroy even the smallest creature, do they have any philosophic solution to the problem of what to do with vermin, bugs, and poisonous insects? *L. M. S.*

A. Some scribe or Pharisee, with malice aforethought, submits the above! In all matters of this kind it is wise to realize that we are most truly philosophic when we accomplish the greatest good to the greatest number. Very often by obeying the letter of the law we crucify the spirit. The Jains, a very strict East Indian religious sect, employ a man to stand with a broom in front of their temple in Calcutta and tenderly whisk to one side all creeping and crawling things that may chance to stray across the pavement so that no living thing will be injured or stepped on by passersby. If after the individual has used every precautionary measure, such as cleanliness, tidiness, etc., it becomes a matter where various pests are a menace to the community, it is then necessary to destroy them in order to accomplish the greatest good to the greatest number. For example, rats are very often the carriers of plagues and epidemics, which will sweep through whole districts and exact a terrific toll of human life. It is quite impossible for an individual to live an absolutely harmless life: the very air he breathes contains minutes organisms which must die in order that he may continue; the growing tree absorbs into itself the life of lesser plants and creatures and thus lives at the expense of the weaker; the water we drink is a mass of animaliculæ that are just as surely alive as horses, dogs, and cattle. We may, and should, reduce our destructiveness to a minimum, but we cannot become entirely free of other lives which must be sacrificed for our survival. The point is this: if we must kill, it is also our duty to give life; if we must destroy, there is only one reason for our perpetuation—that we produce more than we destroy; if multitudes of lives must be sacrificed for our continuance, we owe to Nature a debt which we can only liquidate by making the best possible use of the time which is given to us at so great a cost to other things. The most foolish and wicked person in the world is the one who doesn't realize what must die that he can live. Therefore if we must kill to live, let us not live to kill but, using the energy which is given to us, dedicate our lives to constructive labors by which all humanity and Nature may be benefited. In this way we justify our existence. As the lesser is sacrificed for man, so man, in turn, must be willing to be sacrificed for something still greater and in the cause of that divine power which is as far above man as man is above the reptiles and the vermin.

Q. Is perpetual motion a scientific possibility? J. H. J.

A. In celestial dynamics perpetual motion, or something so nearly akin to it that man's mind is incapable of differentiating between them, is an absolute reality. Up to the present time, however, no practical method has been devised for harnessing universal energy in a mechanism created out of material substances for use in a material world. The ancients claimed to possess perpetual motion machines, and while their claims may be attacked the great lapse of time makes it as impossible to deny their assertions as it is to prove them. Fortunes have been spent in the search for a perpetual motion machine. These have been so uniformly unsuccessful that the United States Patent Office will not even give attention to applications for patents on perpetual motion devices unless accompanied by a working model. The somewhat facetious attitude with which the modern world views the perpetual motion idea is summed up in a definition which appears in Dietrich's essay on the subject: "The question of perpetual motion is reduced to the finding of a weight that is heavier than itself or an elastic force having a greater elasticity than it possesses!" In time, perpetual motion will probably be discovered along with many other ideas rejected by the scientific world. In fact, there is one device at the present time which may prove to be an interesting element in the problem. It is a machine which will run indefinitely in any climate where there is a variation of temperature of two degrees in 24 hours. This change in temperature is sufficient to keep the machine in perpetual motion.

Q. Is there any literal truth in the story of Samson's hair being the source of his strength? J. R.

A. Of course the Biblical allegory of Samson is based upon the phenomena of the equinoxes and the solstices as these were observed by ancient astronomers. Samson was the sun and the house of Delilah the Constellation of Virgo which, when the sun enters it in the fall months, loses its strength by having its rays (hair) cut off by the Celestial Virgin. There is undoubtedly a certain amount of truth in the theory that the strength of the body is depleted by the cutting of the hair. There are certain etheric emanations which escape through the open ends of cut hair and science has rather thoroughly established that baldness is almost the inevitable result of continuously cutting the hair. There is little baldness among those nations who wear their hair long. Nature is economical and only supplies man with those parts and members which time has proved to be essential to his survival. People who are incessantly removing and eliminating what they consider to be "spare parts" may either live or die regretting it. While it may not be noticed as such, hair cutting and shaving are as surely surgical operations as the disentanglement of an appendix or the forcible removal of a kidney.

Q. Will you kindly publish Herbert Spencer's definition of God? R. S.

A. The reference is not at hand, but if our memory does not play us false, the definition is approximately as follows: "God is infinite intelligence, infinitely diversified through infinite time and infinite space, manifesting through an infinitude of ever-evolving individualities."





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This department in our new monthly magazine is established to meet what we feel to be a great need. The great philosophical, religious, and symbolical books of the 15th, 16th, 17th, and 18th centuries are now to be obtained only after a search often involving years. Being in a position to know where many of these volumes can be obtained, we will list them in this column so that other students needing these works for reference or other purposes may have the opportunity of purchasing them. This department is not being maintained for the purpose of profit, and the books are priced at cost plus the actual expense of handling. All books listed will represent the best available material on the various subjects. Those acquainted with the rarity of the volumes will understand the reason for their apparent exorbitant cost.

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Calmet's Dictionary of the Holy Bible. 3 vols., original calf (rebacked). Extremely fine plates, engraved by C. Taylor. London, 1800-1801. Price \$10.50. Note: The volumes contain the autograph signature of Bushrod Washington, Supreme Court Justice of the United States and nephew of George Washington.

Lives of Alchemystical Philosophers, to which is added a Bibliography of Alchemy and Hermetic Philosophy, by A. E. Waite. London, 1888. Cloth, perfect condition. Price \$10.50.

Monumental Christianity or the Art and Symbolism of the Primitive Church, by John P. Lundy. New York, 1876. Original cloth, binding somewhat loose. Price \$6.00.

The History of the Holy Cross. Reproduced in Fac-simile from the Original Edition printed by J. Veldener in 1483. Text and Engravings by J. Ph. Berjeau. London, 1863. Cloth, fine copy, with rare Masonic interest. Price \$10.50.

The Mystical Hymns of Orpheus, demonstrated to be the Invocations which were used in the Eleusinian Mysteries. Translated from the Greek by Thomas Taylor. London, 1896. Cloth, sound copy, with some extra pages bound in. Price \$5.50.

The Indian Religions or the results of the Mysterious Buddhism and the Divinity of Fire, by Hargrave Jennings. London, 1890. Cloth, fine copy. Price \$7.50.

The True Ahriman Rezon, or a Help to all that are or would be Free and Accepted Masons. First American Edition, with curious frontisplate, by Lau. Dermott. New York, 1805. Price \$7.50.

The Migration of Symbols, by Count Goblet D'Alviella. A remarkable and invaluable work published in Westminster in 1894. Cloth, splendid copy, with numerous plates. Price \$25.00.

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endure because he permits himself to be controlled by his own lower nature. All this Inferno is a dream and an illusion, like the Buddhist wheel, to which man clings although he would be free if his mind could but let go.

Hades is, therefore, the sphere in which those creatures dwell who are under the domination of the senses. Their agony is the agony of hopeless desire, useless selfishness, and the sorrow which results from the vain struggle after a mirage. Hades is the dwelling place of those who have never discovered themselves, who have never realized Reality, who have never attained self-consciousness. For when man finds himself, he rolls away the stone of his sepulchre and ascends from the realms of death.

The word *death* is a misnomer as we generally use it. Those are not dead who have laid aside this mortal coil—they really are dead who do not *know themselves*. Death is ignorance, for those who are ignorant are buried in the cold stone coffin of their own limitations, knowing nothing, appreciating nothing, realizing nothing, achieving nothing—the mindless have never lived.

Life is not merely animated existence. Life is thought; life is achievement; life is appreciation; life is recognition; life is realization; life is aspiration; and, most of all, life is understanding! To those who understand life, there can be no death; to those who do not understand the purpose of our sojourn here, there can be no life.

So, according to the Mysteries, the ignorant lie sleeping—sleeping through all eternity, sleeping as worlds are made, sleeping as worlds perish again, sleeping as nations rise, sleeping as empires fall. Surrounded by infinite opportunity and part of a plan based upon infinite growth, those who are not initiated into the mystery of Reality sleep in their narrow coffins of egotism, selfishness, and unawareness through all the eternities of time and being!

The Mysteries taught that there are two manner of men: those who are awake and those who are asleep. Those who are awake live in a world of infinite light, infinite wisdom, infinite beauty, infinite opportunity, and infinite progress. To such all things are good; to such there is no death, and gradually they ascend that ladder of stars leading to the footstool of Divinity itself. To these awakened ones the universe is home and the myriads of stars and heavenly bodies are kindred hosts of celestial beings. All the world is a laboratory of experimentation; every stick and stone preaches a sermon; every living thing teaches a lesson. But to the sleeping ones the world is a cold and dismal place; every man is an enemy; every plant is poisonous or thorny; every beast snaps and howls; every stone is sharp; every problem is a disaster; always the clouds obscure the face of the sun and the heavenly lights are darkened; life itself is a futile struggle against the inevitable and the grave its closing episode.

Immortality is not the perpetuation of the body. It is an innate realization of the perpetuity of spirit. Once man gains consciousness of Self, he can never lose it; once he has learned to live he cannot die, though his form may change. Life is the realization of life and death is the lack of that realization. Could Plato, initiated into the nothingness of death, ever die? Could Socrates ever cease to be who knew that by drinking the hemlock he was but liberating himself from the bonds and limitations of a world which could not understand? He realized that the fleshy house was not his real self but that he changed his bodies as he changed his garments. Having arrived at the realization of truth, he was immortal.

But what is truth? Whence comes that power which, when it is established in the soul of man, answers all things, solves all things, reveals all things, and supplies all things? What is that indescribable elixir which, when poured into the human soul, makes of the weakling a hero, of the poor man one of indescribable wealth, of the ignorant a divinely illumined sage, and of a man a god?

We hear much of truth. It is a word on every man's tongue but in few men's hearts. Can it be revealed by one to another? Is it a tangible, intellectual reality, or is it an indescribable recognition of the relationship between the individual Self and the Universal Self? What is this mysterious doctrine which lifts man from the ranks of the mediocre and carries him to the very footstool of Divinity? What is it that makes the martyr die with a smile upon his lips and with blessings for his executioners? What is it that inspires the artist to paint pictures which illumine the world? What is it that sounds as soft music in the ears of the great composer? What is it that moves the pen of the author that he may write books which will live forever in the hearts and souls of humanity?

The symbol of that great power is the *crux ansata*—the cross of life—that golden key which unlocks the mysteries of self, that golden key which all too often becomes a cross for the crucifixion of the illumined. And yet those who have this golden key smile at death, laugh at torture, and, retiring into the sanctuary of themselves, are sufficient for all their needs!

This great and mysterious power, this power of divinely revealed truth, is what man gains when he was accepted into the House of the Hidden Places, for it is said that the Mysteries either found a good man or made one, and though he started upon the road a scoffer he ended amazed and silenced.

True religion is not a mass of idle mummeries, contentions, and debates. It is not a series of codes to be accepted in spite of better judgment. It is not an institution obeying the dictates of God by damning unbaptized infants and burying its elect in hallowed ground. These things are the chaff that shall be tossed to the winds; these are the false doctrines—meaningless and useless—serving only as hindrances in the search for truth.

True religion is that institution established by antiquity for the purpose of so unfolding the heart and mind and hand of man that he may gradually grow into that divine realization which confers immortality. The real purpose of religion is to inspire into activity and objective existence that subjective power of understanding which lies latent in the hearts and souls of unillumined humanity.

And as the seekers after truth came from all parts of the ancient world, they beheld the mighty Pyramid rising before them as a looming miracle in stone, a glorious House—man's supreme offering to that definitionless Divinity that gives him the power of recognition! The Great Pyramid was built as an imperishable monument to the Divinity which lies buried in humanity. It is the tombstone of God lying dead in Nature, awaiting the day of resurrection. *It marks the grave of the builder.* It is the sprig of acacia, and he who entered its ancient portal was consecrated to the task of raising the dead God to life again—in himself.

There is a God sleeping in the soul of every man. This sleeping God is his own Divinity—a spark of Universal Divinity imprisoned in a sarcophagus not only of material clay but the clay of earthly thoughts, earthly desires, and wormlike attributes. Here in the House of the Hidden Places man was in-

structed how to awaken the sleeping God, how to summon into manifestation those latent potentialities which, when trained and unfolded, produce the perfected man.

The unfolding of man's spiritual nature is as much an exact science as astronomy, medicine or jurisprudence. It is not a haphazard procedure based upon a none too certain faith. The secret processes whereby the Divine nature of man may be resurrected and enthroned as the ruler of the human life—this is the secret science, this is the divine doctrine, this is the supreme arcana of all ages and of all peoples. It is to this end that all religions have been established; and out of religion have come science, philosophy, logic, and reason as methods whereby this divine purpose might be attained.

Religion, therefore, represents the Tree of Life. The Garden of Eden is the House of the Mysteries in the midst of which grows this Tree; and Knowledge and Understanding are the fruit of the Tree and he who eats of that fruit shall be a god, having eternal life. But lest this fruit be stolen, lest the foolish attempt to steal the prize belonging to the wise, the supreme mystery is concealed under the emblems and symbols meaningless to the uninitiated. For being the most priceless of all human possessions, truth is guarded more sedulously than any other secret. What is there in the world that is its equal? What more can man possess than understanding? All other things are impermanent, but understanding endures; all other things may be lost or destroyed, but understanding belongs forever to him who once possesses it!

Through the mystic passageways and chambers of the Great Pyramid therefore passed the illumined of antiquity. As *men* they entered its portal, as *gods* they came forth again. It was the place of the "second birth," the "womb of the Mysteries," and wisdom dwelt in it as God dwells in the heart of man. Somewhere in the depths of its recesses there resided an unknown being who was called "The Initiator," or "The Illustrious One," robed in blue and gold and bearing in his hand the sevenfold Key of Eternity. This was the lion-faced hierophant, the Ancient of Days, the Holy One, the Master of Masters, who never left the House of God and whom no man ever saw save he who had passed through the gates of preparation and purification. It was in these chambers that Plato—he of the broad brow—came face to face with the wisdom of the ages personified in the Master of the Secret House.

But what does this mean to the material scientist? What does this solve for the geologist, who with his little hammer chips at the casing stones and tries to solve the problem of all ages with a microscope and a pestle? What does this mean to the Biblical historian, whose brows are knit over the problem of who built the world's great structure long before Adam and Eve must have been even remote conceptions in Jehovah's mind? Or what does it mean to the theologian who dares not peer over the edge of the King James' Bible for fear of endangering his eternal salvation? Only minds trained in the free range of philosophic thinking, uncurbed by creed or dogma, unfettered by the bonds of theology or the limitations of science, and whose God is a non-sectarian Deity can face this problem without prejudice and appreciate the magnitude of true religion as herein revealed.

Who was the Master of the Hidden House—whose many rooms signified the worlds in space—whom none might behold save those who had been "born again"? He knew the secret of the Pyramid, but He has departed the way of the wise and the house is empty. The hymns of praise no longer echo in muffled tones through the chambers, the neophyte no longer passes through

the elements and wanders among the seven stars. The candidate no longer receives the "word of life" from the lips of the Eternal One. Nothing remains but the shell—the outer symbol of the inner truth, and men call the House of God a tomb. The Great Pyramid is not the only House of God worthy of that appellation!

Eager to receive this divine boon, the candidates accompanied by the Silent Voice, the Unknown Watcher, climbed the ancient steps which must have originally led up to the entrance of the Great Pyramid. What lay within he did not know. Whether he would ever come out again he did not know. He only realized that if he failed to meet the requirements of the Mysteries, he would forever vanish from the sight of men. But within that mighty pyramid of stone gleaming in the Egyptian sun he knew there dwelt a sacred and sanctified One—the Keeper of the Royal Secret. He was resolved to reach that One and secure that secret or die in the attempt. The time of his trial had come. His previous life, his devotion to study, his sincerity of motive, his cleanliness of heart—all these had been thoroughly established.

As he approached the tiny gate, the solid wall before him parted, a great stone door hung on invisible hinges of granite swung open before him, and he passed into the darkness of the Secret House. The tests began. Surrounded by the gloom and cold of the Sacred Place, he passed through in succession the chambers and passageways which typified all the forms and experiences of mortal existence. Thus the labors of a lifetime were recapitulated in a few hours in the Great Pyramid Mysteries. Strange creatures confronted him. Temptations were ever about him. But at last his soul ascended as a bird up the chimneylike passageway leading to the place of light.

He passed through the dwelling-places of the Spirits of the Gods. The earth shook and thunders rumbled about him. At last the grand staircase of the Seven Breaths of the Seven Stars was reached and far above in the still unexplored pinnacle of the building was the dwelling-place of the Secret God—the Unknown One Whose name could not be spoken, Whose nature could not be conceived, and Whose thoughts could not be interpreted.

The details of the ceremonial are entirely a matter of speculation, for nothing is actually known concerning them save to a few—and they are not permitted to speak. But as far as can be ascertained, the King's Chamber was the scene of the great climax of the initiatory drama. Here crucified upon a St. Andrew's cross, the candidate was suspended like the solar god upon his cross of the equinoxes and the solstices.

After the solar crucifixion had been performed, the candidate was laid in the great stone coffin and for three days his spirit—freed from its mortal coil—wandered at the gateways of Eternity. His *Ka* as a bird flew through the spiritual spheres of space. He passed upward through the Seven Gates and stood before the mighty throne of the Empyreum. He discovered that all the universe was life, all the universe was progress, all the universe was eternal growth.

He also realized himself to be an integral part of this eternal plan, that no more could he cease to be than the sun and the moon and the stars could cease to be. He conversed with the immortals. He was then brought into the blinding presence of the Living Word, and then realizing that his body was a house which he could slip out of and return to without death, he achieved actual immortality.

It is probable that peculiar atmospheric conditions, the temperature of the King's Chamber, and the dull cold of the coffin formed an important link in the chain of circumstances which permitted the consciousness of the neophyte to escape from his body and come into the presence of the Great Illuminator. At the end of three days he returned to himself again and, having thus personally and actually experienced the great mystery, he was indeed an Initiate—one who beheld and one to whom religion had fulfilled her duty by bringing him into the light of God.

The new initiate, wearing the insignia and symbol of his accomplishment, was now brought into the presence of the Great Illuminator—the Master of the Secret House. He beheld the august patriarch whom no eyes ever saw save those who had passed through the Mystery of the “philosophic death” and who had been “born again” out of Time into Eternity.

Mystically, there are two births. In physical birth man is born from Eternity into Time, and through the span of his earthly struggle battles desperately against inevitable conquest by Time. In the Mysteries there is the philosophic death and the second birth out of Time back again into Eternity, and the new initiate no longer struggles against the corroding influences of Time but dwells in the perfect realization that past and future are gone and that in the Mysteries there is but one time—and that of infinite duration—eternally posited in the ever-present NOW.

By this sage Illuminator—the Master of the Secret House—the technique of the Mysteries was unfolded. The power to know his guardian spirit was revealed to the new initiate; the method of disentangling his material body from his divine vehicle was explained; and to consummate the Great Work, the Divine Name—the secret and unutterable designation of the Supreme Deity, by the very knowledge of which man and his God are consciously one—was solemnly revealed. With the giving of The Name the new initiate was himself a *pyramid*, within the chambers of whose soul numberless other human beings might also receive enlightenment. Having achieved the Great Work, having accepted the hierophant of the Secret House as his spiritual father—the one who had given him that light which is the life of men—and having made the final offering—his own life—to the service of the Secret House, the initiate was ushered forth again into the glare of the desert sun.

When he entered he had gazed up at the mystery of the great stone pyramid; and now he gazed again, but no longer at a mystery. He beheld a great stream of light which descended from the heavens upon the pyramid. He saw it break up into numerous paths and, coming down the walls in all directions, diverge like the branches of a tree. He realized that he himself was a branch, for the life of the tree was in him—nay, he was more than a branch, he was actually a fruit of the pyramidal tree. So, Pythagoraslike, he took the three seeds of the tree which was within the fruit of his own soul and, going forth, he planted them. And another tree grew up from the seeds, which tree also bore the golden fruit of Life and all those who partook of it, lived.

So we still chip at the walls of the Pyramid, filled with wonder why men should have built such a structure, and what great urge inspired the herculean labor. We hear men say: “It is the most perfect building in the world;” that it is the source of weights and measures; that it was the original Noah's Ark; that it is the origin of languages and alphabets; that it is the origin of

the scales of temperature and humidity; that it is the only structure upon the face of the earth that actually squares the circle; and that it stands as the absolute dividing line between the land and water surfaces of the earth. We wonder at all these things, but if we really understood the purpose for which this mighty House was built, we would wonder still more or, more likely, we would scoff. For it seems incredible to this generation that there was ever a time when men knew more than men know now. Though the modern world may know a million secrets, the ancient world knew *one*—and that one was greater than the million; for the million secrets breed death, disaster, sorrow, selfishness, lust, and avarice but the *one* confers life, light, and truth.

The time will come when the secret wisdom shall again be the dominating religious and philosophical urge of the world. The day is at hand when the doom of dogma shall be sounded. The great theological Tower of Babel, with its confusion of tongues, was built with bricks of mud and the mortar of slime. Out of the cold ashes of lifeless creeds, however, shall rise *phoenix-like* the ancient Mysteries. No other institution so completely satisfied the religious needs of humanity, for since the destruction of the Mysteries there has never been a religious edifice wherein Plato could have worshipped!

The Dying God shall rise again! The secret room in the House of the Hidden Places shall be rediscovered! The Pyramid shall yet stand as the ideal emblem of solidarity, aspiration, inspiration, resurrection, and regeneration! As the passing sands of time bury civilization upon civilization beneath their weight, the Pyramid shall remain as the visible covenant between that eternal wisdom and the world. The time may yet come when the chants of the illumined shall be heard again in its ancient passageways and the Master of the Hidden House await in the Silent Place for the coming of the seeker after that spiritual truth which the modern world needs so badly and of which it knows so little.

In an ancient fragment accredited to Hermes but by some supposed to have been written by Apuleius, is a remarkable prophecy concerning the future of Egypt. Hermes is the speaker and Asclepius the one addressed. The work from which this extract is taken is called the Asclepian Dialogue, which has never been completely translated into English: "Are you ignorant, O Asclepius, that Egypt is the image of heaven, or, which is more true, a translation and descent of everything which is governed and exercised in heaven? And, if it may be said, our land is truly the temple of the whole world. Nevertheless, because it becomes wise men to foreknow all things, it is not lawful that you should be ignorant that the time will come when it may seem that the Egyptians have in vain, with a pious mind and sedulous religion, paid attention to divinity, and all their holy veneration shall become void and of no effect. For divinity shall return back to heaven. *Egypt shall be forsaken, and the land which was the seat of divinity shall be destitute of religion, and deprived of the presence of the Gods. For when strangers shall possess and fill this region and land, there shall not only be a neglect of religion, but (which is more miserable) there shall be laws enacted against religion, piety, and divine worship; they shall be prohibited, and punishments shall be inflicted on their votaries. Then this most holy land, the seat of places consecrated to divinity, and of temples, shall be full of sepulchres and dead bodies. O Egypt, Egypt, fables alone shall remain of thy religion, and these such as will be incredible to posterity; and words alone shall be left engraved in stones, narrating thy pious deeds. The Scythian also, or Indian, or some other similar nation, shall inherit Egypt.* For divinity shall return to

heaven, all its inhabitants shall die, and thus Egypt, bereft both of God and man, shall be deserted. I call on thee, O most holy river, and predict to thee future events. Thou shalt burst forth with a torrent of blood, full even to thy banks, and thy divine waters shall not only be polluted with blood, but the land shall be inundated with it, and the number of the dead shall exceed that of the living. He, likewise, who survives, shall only, by his language, be known to be an Egyptian, but by his deeds he will appear to be a stranger. Why do you weep, O Asclepius? Egypt shall experience more ample and much worse evils than these, though she was once holy, and the greatest lover of the Gods on the earth, by the desert of her religion. And she who was alone the reductor of sanctity and the mistress of piety will be an example of the greatest cruelty. Then also, through the weariness of men, the world will not appear to be an admirable and adorable thing. This whole good, a better than which, as an object of perception, there neither is, nor was, nor will be, will be in danger, and will be grievous to men. Hence this whole world will be despised, and will not be beloved, though it is the immutable work of God, a glorious fabric, a good compounded with a multiform variety of images, a machine of the will of God, who, in his work, gave his suffrage without envy, that all things should be one. It is also a multiform collected heap, capable of being venerated, praised and loved by those that behold it. For darkness shall be preferred to light, and death shall be judged to be more useful than life. No one shall look up to heaven. *The religious man shall be accounted insane, the irreligious shall be thought wise, the furious brave, and the worst of men shall be considered a good man.* For the soul, and all things about it, by which it is either naturally immortal, or conceives that it shall attain to immortality, conformably to what I have explained to you, shall not only be the subject of laughter, but shall be considered as vanity. *Believe me, likewise, that a capital punishment shall be appointed for him who applies himself to the religion of intellect. New statutes and new laws shall be established, and nothing religious, or which is worthy of heaven or celestial concerns, shall be heard or believed by the mind. There will be a lamentable departure of the Gods from men; noxious angels will alone remain, who, being mingled with human nature, will violently impel the miserable men [of that time] to war, to rapine, to fraud, and to every thing contrary to the nature of the soul.* Then the earth shall be in a preternatural state; the sea shall not be sailed in, nor shall the heavens accord with the course of the stars, nor the course of the stars continue in the heavens. *Every divine voice shall be dumb by a necessary silence,* the fruits of the earth shall be corrupted, nor shall the earth be prolific, and the air itself shall languish with a sorrowful torpor. These events and such an old age of the world as this shall take place, such irreligion, inordination, and unreasonableness of all good. When all these things shall happen, O Asclepius, then that lord and father, the God who is first in power, and the one governor of the world, looking into the manners and voluntary deeds [of men,] and by his will, which is the benignity of God, resisting vices, and recalling the error arising from the corruption of all things; washing away likewise all malignity by a deluge, or consuming it by fire, or bringing it to an end by disease and pestilence dispersed in different places, will recall the world to its ancient form, in order that the world itself may appear to be an adorable and admirable production, and God, the fabricator and restorer of so great a work, may be celebrated, by all that shall then exist, with frequent solemn praises and benedictions."

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